



THE CANON OF THE MASS

TE ígitur, clementíssime
Pater, per Jesum Christum
Fílium tuum Dóminum
nostrum súpplícés rogámus
ac pétimus (*osculatur altare*)
uti accépta hábeas, et
benedícas (*jungit manus,*
deinde signat ter super
oblata), hæc ✠ dona, hæc

WHEREFORE, O most
merciful Father, we humbly
pray and beseech thee,
through Jesus Christ thy Son,
our Lord (*he kisses the altar*),
that thou [p. 465](#) wouldst
vouchsafe to receive and
bless (*he joins his hands*
together, and then makes the

✠ múnera, hæc ✠ sancta sacrificia illibáta (*extensis manibus prosequitur*): in primis quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum, una cum famulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

sign of the cross thrice over the offerings) these ✠ gifts, these ✠ offerings, this ✠ holy and unblemished sacrifice (he extends his hands and continues), which in the first place we offer thee for thy holy Catholic Church, that it may please thee to grant her peace: as also to protect, unite, and govern her throughout the world, together with thy servant *N.*, our Pope *N.*, our bishop, as also all orthodox believers who keep the catholic and apostolic faith.

The Commemoration for the living.

MEMÉNTO, Dómine, famulórum famularúmque tuárum *N.* et *N.*

BE mindful, O Lord, of thy servants and handmaids, *N.* and *N.*

He joins his hands, prays a little while for those he wishes to pray for, then with his hands stretched out he continues:

ET ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio: pro quibus tibi offérimus, vel qui tibi ófferunt hoc sacrificium laudis, pro se, suisque ómnibus, pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ; tibíque reddunt vota sua ætérno Deo, vivo et vero.

AND of all here present, whose faith and devotion are known unto thee; for whom we offer, or who offer up to thee, this sacrifice of praise for themselves and theirs, for the redeeming of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

Infra actionem.

Within the action.

COMMUNICÁNTES, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, genitrícis Dei et Dómini nostri Jesu Christi: sed et beatórum

COMMUNICATING, and reverencing the memory first of the glorious Mary, ever a virgin, Mother of our God and Lord Jesus Christ; likewise of thy blessed

Apostolorum ac Martyrum
tuorum, Petri et Pauli,
Andree, Jacobi, Joannis,
Thomae, Jacobi, Philippi,
Bartholomaei, Matthaei,
Simonis et Thaddei, Cleti,
Clementis, Xysti, Corneli,
Cypriani, Laurentii,
Chrysogoni, Joannis et Pauli,
Cosmae et Damiani et
omnium sanctorum tuorum:
quorum meritis precibusque
concedas, ut in omnibus
protectionis tuae muniamur
auxilio. (*Jungit manus.*) Per
eundem Christum Dominum
nostrum. Amen.

apostles and martyrs, Peter
and Paul, Andrew, James,
John, Thomas, James, Philip,
Bartholomew, ^{p. 466} Matthew,
Simon and Thaddeus; of
Linus, Cletus, Clement,
Xystus, Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul, Cosmas and
Damian, and of all thy saints;
by whose merits and prayers
grant that in all things we
may be guarded by thy
protecting help. (*He joins his
hands together.*) Through the
same Christ our Lord. Amen.

With his hands spread over the offerings, he says:

HANC igitur oblationem
servitutis nostrae, sed et
cunctae familiae tuae,
quaesumus Domine, ut
placatus accipias, diisque
nostros in tua pace disponas,
atque ab aeterna damnatione
nos eripi, et in electorum
tuorum iubeas grege
numerari. (*Jungit manus.*) Per
Christum Dominum nostrum.
Amen.

WE therefore beseech thee, O
Lord, to be appeased, and to
receive this offering of our
bounden duty, as also of thy
whole household; order our
days in thy peace; grant that
we be rescued from eternal
damnation and counted
within the fold of thine elect.
(*He joins his hands together.*)
Through Christ our Lord.
Amen.

QUAM oblationem tu, Deus,
in omnibus, quaesumus,

WHICH offering do thou, O
God, vouchsafe in all things.

He makes the sign of the cross three times over the offerings.

bene ✠ dictam, adscri
✠ ptam, ra ✠ tam,
rationabilem,
acceptabilemque facere
digneris:

to bless ✠, consecrate ✠,
approve ✠, make reasonable
and acceptable:

*He makes the sign of the cross once over the host and once
over the chalice.*

ut nobis Cor ✠ pus et San
✠ guis fiat dilectissimi Filii

that it may become for us the
Body ✠ and ✠ Blood of thy

tui Dómini nostri Jesu
Christi.

most beloved Son our Lord
Jesus Christ.

QUI prídie quam paterétur
(*accipit hostiam*), accépit
panem in sanctas ac
venerábiles manus suas
(*elevat oculos ad cælum*), et
elevátis óculis in cælum, ad
te Deum Patrem suum
omnipoténtem, tibi grátias
agens,

WHO the day before he
suffered took bread (*he takes
the host*) into his holy and
venerable hands (*he raises p.
467 his eyes to heaven*), and
with his eyes lifted up to
heaven, unto thee, God, his
almighty Father, giving
thanks to thee,

He makes the sign of the cross over the host.

bene ✠ díxit, fregit, dedítque
discípulis suis, dicens:
Accípite, et manducáte ex
hoc omnes.

he blessed ✠, brake, and
gave to his disciples, saying:
Take and eat ye all of this,

Holding the host between the first fingers and thumbs of both hands, he says the words of consecration, silently with clearness and attention, over the host, and at the same time over all the other hosts, if several are to be consecrated.

Hoc est enim Corpus meum. For this is my Body.

As soon as the words of consecration have been said, he kneels and adores the consecrated host. He rises, shows it to the people, puts it on the corporal, and again adores. Then, uncovering the chalice, he says:

Símili modo postquam
cœnátum est,

In like manner, after he had
supped,

He takes the chalice with both hands.

accípiens et hunc præclárum
Cálicem in sanctas ac
venerábiles manus suas, item
tibi grátias agens,

taking also this excellent
chalice into his holy and
adorable hands; also giving
thanks to thee,

Holding the chalice with his left hand, he makes the sign of the cross over it with his right.

bene ✠ díxit, dedítque
discípulis suis, dicens:
Accípite, et bíbite ex eo

he blessed ✠, and gave it to
his disciples, saying: Take,
and drink ye all of this;

omnes:

He utters the words of consecration over the chalice silently, attentively, carefully, and without pausing, holding it slightly raised.

Hic est enim Calix Sáanguinis mei, novi et ætérni testaménti; mystérium fidei: qui pro vobis et pro multis effundétur in remissionem peccatórum.

For this is the Chalice of my Blood, of the new and eternal testament; the mystery of faith: which shall be shed for you and for many unto the remission of sins.

As soon as the words of consecration have been said, he puts the chalice on the corporal, and says silently:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

As often as ye shall do these things, ye shall do them in memory of me.

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He kneels and adores; then rises, shows it to the people, puts it down, covers it, and again adores. Then holding his hands apart, he says:

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri, tam beatæ passiónis, necnon et ab ínferis resurrectionis, sed et in cælos gloriósæ ascensionis: offérimus præcláræ majestáti tuæ de tuis donis ac datis,

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, and also his rising up from hell, and his glorious ascension into heaven, do offer unto thy most excellent majesty, of thine own gifts bestowed upon us,

He joins his hands and makes the sign of the cross three times over the host and chalice together.

hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam,

a pure ✠ victim, a holy ✠ victim, a spotless ✠ victim,

He makes the sign of the cross once over the host and once over the chalice.

Panem ✠ sanctum vitæ
æternæ, et Cálicem ✠ salutis
perpétuæ.

the holy ✠ Bread of eternal
life, and the Chalice ✠ of
everlasting salvation.

He continues with his hands stretched out:

SUPRA quæ propítio ac
seréno vultu respícere
dignéris: et accépta habére,
sícuti accépta habére dignátus
es múnera púeri tui justí
Abel, et sacrificíum
patriárchæ nostri Ábrahæ, et
quod tibi óbtulit summus
sacérdos tuus Melchisedech
sanctum sacrificíum,
immaculátam hóstiam.

Upon which do thou
vouchsafe to look with a
propitious and serene
countenance, and to accept
them, as thou wert graciously
pleased to accept the gifts of
thy just servant Abel, and the
sacrifice of our patriarch
Abraham, and that which thy
high priest Melchisedech
offered to thee, a holy
sacrifice, a spotless victim.

*Bowing low with his hands joined together and then laid on
the altar, he says:*

SÚPLICES te rogámus,
omnípotens Deus: jube hæc
perférri per manus sancti
Ángeli tui in sublíme altáre
tuum, in conspéctu divínæ
majestátis tuæ: ut quotquot
(*osculatur altare*), ex hac
altáris participatióne,
sacrosánctum Fílii tui,

We most humbly beseech
thee, almighty God, to
command that these things be
borne by the hands of thy
holy angel to thine altar On
high, in the sight of thy
divine majesty, that as many
of us (*he kisses the altar*) as,
at this altar, shall partake of
and receive the

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*He joins his hands together and makes the sign of the cross
over the host and once over the chalice.*

Cor ✠ pus et Sán ✠ guinem
sumpsérimus (*seipsum
signat*), omni benedictióne
cœlésti, et grátia repleámur
(*jungit manus*). Per eúndem
Christum Dóminum nostrum.
Amen.

most holy Body ✠ and ✠
Blood of thy Son (*he makes
the sign of the cross on
himself*), may be filled with
every heavenly blessing and
grace (*he joins his hands
together*). Through the same
Christ our Lord. Amen.

The Commemoration for the dead.

MEMÉNTO étiam, Dómine,
famulórum famularúmque
tuárum *N.* et *N.* qui nos
præcessérunt cum signo fídei,
et dórmiunt in somno pacis.

Be mindful, O Lord, of thy
servants and handmaids *N.*
and *N.*, who are gone before
us, with the sign of faith, and
sleep in the sleep of peace.

*He joins his hands, prays a little while for those dead whom
he means to pray for, then with his hands stretched out,
continues:*

Ipsis, Dómine, et ómnibus in
Christo quiescéntibus, locum
refrigéii, lucis et pacis, ut
indúlgeas, deprecámur.

To these, O Lord, and to all
that rest in Christ, we
beseech thee, grant a place of
refreshment, light, and peace.

He joins his hands together, and bows his head.

Per eúmdem Christum
Dóminum nostrum. Amen.

Through the same Christ our
Lord. Amen.

*He strikes his breast with his right hand, and slightly raising
his voice, says:*

NOBIS quoque peccatóribus,
fámulis tuis, de multitudíne
miseratiónum tuárum
sperántibus, partem áliquam
et societátem donáre dignéris,
cum tuis sanctis Apóstolis et
Martyribus: cum Joánne,
Stéphano, Mathía, Bárnaba,
Ignátio, Alexándro,
Marcellíno, Petro, Felicitáte,
Perpétua, Ágatha, Lúcia,
Agnéte, Cæcília, Anastásia,
et ómnibus sanctis tuis; intra
quorum nos consórtium, non
æstimátor mériti, sed véniaë,
quæsumus, largítor admítte.
Per Christum Dóminum
nostrum. Per quem hæc
ómnia, Dómine, semper bona
creas, sanctíficas, vivíficas,
benedícis, et præstas nobis.

TO us sinners, also, thy
servants, hoping in the
multitude of thy mercies,
vouchsafe to grant some part
and fellowship with thy holy
apostles and martyrs: with
John, Stephen, Matthias,
Barnabas, Ignatius,
Alexander, Marcellinus,
Peter, Felicity, Perpetua,
Agatha, Lucy, Agnes, Cecily,
Anastasia, and with all thy
saints, into whose company
we pray thee admit us, not
considering our merit, but of
thine own free pardon.
Through Christ our Lord; p.
470 through whom, O Lord,
thou dost create, hallow,
quicken, and bless these thine
ever-bountiful gifts and give
them, to us.

*He uncovers the chalice, kneels, takes the blessed sacrament
in his right hand, and holding the chalice in his left, makes the
sign of the cross three times over it from lip to lip, saying:*

Per ip̄sum, et cum ip̄so,
et in ip̄so,

By him, and with him,
and in him,

He makes the sign of the cross twice between the chalice and his breast.

est tibi Deo Patri
omnipoténti, in unitáte
Spíritus sancti,

is to thee, God the Father
almighty, in the unity of the
Holy Ghost,

Lifting up the chalice a little with the host, he says:

omnis honor et glória.

all honour and glory.

He puts back the host, covers the chalice, kneels, rises, and sings or reads:

Per ómnia sæcula sæculórum.
R. Amen.

For ever and ever. R. Amen.

Orémus. Præcéptis
salutáribus et divína
institutióne formáti, audémus
dícere:

Let us pray. Taught by the
precepts of salvation, and
following the divine
commandment, we make
bold to say:

He stretches out his hands.

Pater noster, qui es in cœlis,
sanctificétur nomen tuum:
advéniat regnum tuum: fiat
volúntas tua, sicut in cœlo et
in terra panem nostrum
quotidiánum da nobis hódie;
et dímitte nobis débíta nostra,
sicut et nos dimíttimus
debitóribus nostris: et ne nos
indúcas in tentatióne.

Our Father, who art in
heaven, hallowed be thy
name: thy kingdom come;
thy will be done on earth as it
is in heaven. Give us this day
our daily bread: and forgive
us our trespasses, as we
forgive them that trespass
against us. And lead us not
into temptation.

R. Sed líbera nos a malo.

R. But deliver us from evil.

The priest says, Amen. He takes the paten between his first and middle finger, and says:

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Líbera nos, quæsumus
Dómine, ab ómnibus malis
prætéritis, præsentibus, et

Deliver us, we beseech thee,
O Lord, from all evils, past,
present, and to come; and by

futúris, et intercedente beáta
et gloriósa semper Vírgine
Dei genitrice María, cum
beátis Apóstolis tuis Petro et
Paulo, atque Andréa, et
ómnibus sanctis,

the intercession of the
blessed and glorious, Mary
ever virgin, Mother of God,
together with thy blessed
apostles Peter and Paul, and
Andrew, and all the saints,

*He makes the sign of the cross with the paten from his
forehead to his breast and kisses it.*

da propítius pacem in diébus
nostris: ut ope misericórdiæ
tuæ adjúti, et a peccáto simus
semper líberi, et ab omni
perturbatióne secúri.

mercifully grant peace in our
days: that through the help of
thy mercy we may always be
free from sin, and safe from
all trouble.

*He puts the paten under the host, uncovers the chalice, kneels,
rises, takes the host and breaks it in half over the chalice,
saying:*

Per eúmdem Dóminum
nostrum Jesum Christum
Fílium tuum,

Through the same Jesus
Christ thy Son our Lord,

*He puts the portion that is in his right hand on to the paten; he
then breaks off a small piece from the portion which is in his
left hand, saying:*

qui tecum vivit et regnat in
unitate Spíritus sancti Deus.

who liveth and reigneth with
thee in the unity of the Holy
Ghost, one God.

*He puts the other half with his left hand on to the paten, and
holding the particle over the chalice in his right hand, and the
chalice with his left, he says:*

Per ómnia sæcula sæculórum.
R. Amen.

For ever and ever. R. Amen.

*He makes the sign of the cross three times over the chalice
with the particle of the host, saying:*

Pax ✠ Dómini sit ✠ semper
vobís ✠ cum.

The peace of the Lord be ✠
always with ✠ you.

R. Et cum spírítu tuo.

R. And with thy spirit.

He puts the particle into the chalice, saying silently:

Hæc commíxtio et
consecrátio Córporis et
Sánguinis Dómini nostri Jesu
Christi, fiat accipiéntibus
nobis in vitam ætérrnam.
Amen.

May this mingling and
hallowing of the Body and
Blood of our Lord Jesus
Christ avail us that receive it
unto life everlasting. Amen.

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He covers the chalice, kneels, rises, and bowing before the blessed Sacrament, with his hands joined together and striking his breast three times, says:

AGNUS Dei, qui tollis peccáta
mundi, miserére nobis.

LAMB of God, who takest
away the sins of the world,
have mercy on us.

Agnus Dei, qui tollis peccáta
mundi, miserére nobis.

Lamb of God, who takest
away the sins of the world,
have mercy on us.

Agnus Dei, qui tollis peccáta
mundi, dona nobis pacem.

Lamb of God, who takest
away the sins of the world,
grant us peace.

At mass for the dead, instead of saying: miserére nobis, he says: dona eis réquiem, rest. And the third time he adds, sempitérrnam, everlasting.

Then with his hands joined together above the altar he bows down and says the following prayers:

Dómine Jesu Christe, qui
dixísti Apóstolis tuis: Pacem
relínquo vobis, pacem meam
do vobis: ne respicias peccáta
mea, sed fidem Ecclesiæ
tuæ: eámque secúndum
voluntátem tuam pacificáre et
coaduráre dignéris. Qui vivis
et regnas Deus, per ómnia
sæcula sæculórum. Amen.

O Lord Jesus Christ, who
didst say to thy apostles,
Peace I leave with you, my
peace I give unto you; look
not upon my sins, but upon
the faith of thy Church; and
vouchsafe to her that peace
and unity which is agreeable
to thy will; who livest and
reignest God for ever and
ever. Amen.

If the kiss of peace is to be given, the priest kisses the altar, and giving the kiss of peace, says:

Pax tecum.

Peace be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

At masses for the dead the kiss of peace is not given, neither is the above prayer said.

DÓMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sáanguinem tuum, ab ómnibus iniquitátibus meis, et univérsis malis, et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas. Qui cum eódem Deo Patre et Spírítu sancto vivis et regnas Deus in sæcula sæculórum. Amen.

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in júdícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spírítus sancti Deus, per ómnia sæcula sæculórum. Amen.

O LORD Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world, deliver me by this, thy most holy Body and Blood, from all my iniquities and from every evil; and make me always cleave to thy commandments, and never suffer p. 473 me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

LET not the receiving of thy Body, O Lord Jesus Christ, which I, all unworthy presume to take, turn to my judgement and damnation: but through thy loving-kindness may it avail me for a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

The priest kneels down, rises, and says:

PANEM cœléstem accípíam, et nomen Dómini invocábo.

I WILL take the Bread of heaven, and call upon the name of the Lord.

Then, bowing a little, he takes both parts of the host with the thumb and first finger of his left hand, and the paten between his first and middle finger. He strikes his breast with his right hand, and, slightly raising his voice, says three times reverently and humbly:

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

He makes the sign of the cross with the host in his right hand over the paten, and says:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

MAY the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

He receives both portions of the host reverently, joins his hands together, and remains for a little while quietly meditating on the most holy Sacrament. Then he uncovers the chalice, kneels, gathers up the crumbs, if there are any, and wipes the paten above the chalice, whilst he says:

QUID retríbua[m] Dómino pro ómnibus, quæ retríbuit mihi? Cálicem salutáris accípia[m], et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

WHAT return shall I make to the Lord for all he hath given unto me? I will take the Chalice of salvation, [p. 474](#) and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice into his right hand, and making the sign of the cross on himself with it, he says:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

MAY the Blood of our Lord Jesus Christ keep my soul unto life everlasting, Amen.

He receives the precious blood with the particle. Then, if there are any communicants, he should give them communion before purifying. Afterwards he says:

QUOD ore súmpsimus, Dómine, pura mente capiámus; et de múnere temporáli fiat nobis remédium sempitérnum.

GRANT, Lord, that what we have taken with our mouth we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy.

Meanwhile he passes the chalice to the server, who pours into a little wine, with which he cleanses his fingers; then he

continues:

CORPUS tuum, Dómine, quod sumpsi, et Sanguis quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta. Qui vivis et regnas in sæcula sæculórum. Amen.

MAY thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom thy pure and holy sacraments have refreshed; who livest and reignest world without end. Amen.

He washes his fingers, wipes them, and takes the ablution; he wipes his mouth and the chalice, which he covers, and after folding up the corporal, arranges it on the altar as before. Then he continues mass. After the last Postcommunion the priest says:

Dóminus vobíscum.

The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

Then either:

Ite, missa est.

Go, you are dismissed.

or, according to what mass is being said:

Benedicámus Dómino.

Let us bless the Lord.

R. Deo grátias.

R. Thanks be to God.

At mass for the dead, he says:

Requiescant in pace.

May they rest in peace.

R. Amen.

R. Amen.

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After saying, Ite missa est or Benedicámus Dómino, the priest bows down at the middle of the altar, and with his hands joined above it, says:

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium quod

May the homage of my service be pleasing to thee, O holy Trinity; and grant that

óculis tuæ majestátis
indígnus óbtuli, tibi sit
acceptábile, mihíque, et
ómibus pro quibus illud
óbtuli, sit, te miseránte,
propitiábile. Per Christum
Dóminum nostrum. Amen.

the sacrifice which I, though
unworthy, have offered in the
sight of thy majesty, may be
acceptable to thee: and
through thy mercy win
forgiveness for me and for all
those for whom I have
offered it. Through Christ our
Lord. Amen.

*Then he kisses the altar, and raising his eyes upward,
stretching out, lifting up, and joining his hands, bowing his
head before the cross, he says:*

Benedícat vos omnípotens
Deus,

May God almighty bless you,

*and turning towards the people, he blesses them once only,
even at high mass, and continues:*

Pater, et Fílius ✠ et Spíritus
sanctus. R. Amen.

Father, and Son and Holy ✠
Ghost. R. Amen.

*At a bishop's mass a triple blessing is given. At mass for the
dead no blessing is given.*

*Then at the Gospel corner, after saying Dóminus vobíscum,
and Inítium or Sequéntia sancti Evangélii, and making the
sign of the cross on the altar, or on the book and on himself as
at the Gospel in the mass, he reads the Gospel of St. John, as
below, or another Gospel as appointed.*

✠ Inítium sancti Evangélii
secúndum Joánnem. R.
Glória tibi, Dómine.

✠ The beginning of the holy
Gospel according to St. John.
R. Glory be to thee, O Lord.

In princípío erat Verbum, et
Verbum erat apud Deum, et
Deus erat Verbum. Hoc erat
in princípío apud Deum.
Ómnia per ipsum facta sunt,
et sine ipso factum est nihil
quod factum est. In ipso vita
erat, et vita erat lux
hóminum, et lux in ténebris
lucet, et ténebræ eam non
comprehéndérunt. Fuit homo
missus a Deo, cui nomen erat
Joánnes. Hic venit in

In the beginning was the
Word, and the Word was
with God, and the Word was
God: the same was in the
beginning with God. All
things were made by him,
and without him was made
nothing that was made: in
him was life, and the life was
the light of men; and the light
shineth in darkness, and the
darkness did not comprehend
it. There was a man sent

testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt; quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fieri; his qui credunt in nómine ejus, qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. (*Hic genuflectitur.*) ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiā et veritátis.

R. Deo grátias.

from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light, that was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to become the sons of God: to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*here the people kneel down*), and dwelt among us; and we saw his glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

While leaving the altar the priest says silently the antiphon
Trium puerórum, &c.